[626 cont.]

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[354]

[177]

1. [Foreign text p. 628.] The lamps are large copper butter-lamps or the small copper bowls. -- If there is no mani-tree, the red lamp is hung on a roof slat in front of the door of the main house. This lamp is very likely copied from the Chinese celestial lantern. The Chinese, too, draw up such a lamp on a tall mast in the yard, like a flag, and let it burn every night. It is called t'ien-teng, that is, celestial lamp.

[356] [177] the window newly plastered. In recent times the Tujen also write vernal sayings on red paper, like the Chinese, and paste them to the door posts. This was formerly not the case.

[573] Night watch: During the night before New Year's Day sleeping is not allowed. The old people say: "Please do not sleep tonight, the gods want to be welcomed early tomorrow morning." Therefore the master of the household stays up with his whole family. They partake liberally of tea, liquor, and the New Year's food, sing and converse until dawn.

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[888] New Year's morning: At the first cockcrow after midnight even the last stragglers put on their best clothes. Only the very old in the family remain lying on the kang. The master of the household puts large, burning butter- or oil-lamps in the room on the household altar. In the yard he hangs a red paper lantern with a butter-lamp to the mani-tree (1) [see Note 1 above]. It is attached to a transverse strip on it. Then outside, with the entire family, he gives the great incense offering, and everyone makes a threefold kowtow to the sky out in the open. The same is repeated before the household altar for the countless other spirits. During this time a stone is made red-hot in the [783] hearth fire, and with this glowing stone all the rooms of the compound are fumigated. At the same time the conch is blown. The fumigation may also be done by women (2).

2. [Foreign text p. 628.] The

[208 cont.]

775 nonetheless know of no ancestor cult, and it is striking that they
171 are not inclined to take this over from the Chinese. The offer-
769 ings to the dead at the funeral celebration are rather to be under-
764 stood as from the fear characterized above and from the ideas that
782 the deceased would remain among the living and would need to partake of food and drink. Also, all the grave gifts, which are so important to the Chinese, are lacking among the Tujen.

774 Aside from death, the soul can escape and wander off even during life. This happens in dreams and during illness,
513 indeed, even during ordinary sleep. How this is to be imagined
753 is shown by a passage in the Geser legend, in which it is said that a scoundrel had fallen asleep and his souls, in the shape of a black and a white snake, had crept away out of his nostrils, for which reason he was unable to wake up. The recall of the
756 soul is a frequently desired activity of the Tujen shaman. This
755 catching of the soul is called: suniedzẽ xura-. It is unclear from this expression which of the three souls is involved.

[209] b) The World-picture

772 The world-picture of the Tujen extensively corresponds
171 to the Lamaistic one, which, indeed, is essentially the same as in the ancient Orient, in pre-Buddhistic India, and in Central Asia. It has no pecularity.

In the center of the universe stands the mountain Sumeru (rira). The world is arranged around it in three layers. Sun, moon, and stars circle above. In the center is the surface of the earth with the various countries, human beings, and animals. Around the foundation of the world-mountain lie the underworld and the water. This conception is repeated in its entirety or in part in the religious life in pictorial form. It is found most unequivocally in the mandala-offering of the Bon during
778 the erection of the pole-goat (mountain-torma). More or less clear variants of it are: the central fort with the mani-tree, the chorten chamber with the sky-column, the obo, the ground-drawings (mandala), at the fire-pouring, and at the cremation.